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## SPECIAL ARTICLES:

Christian Patriotism

D. W. Lyon

The Distribution of Literature

C. A. Clark, D. D.

A School for Deserted Wives and Widows

Miss E. Jaquett

The Dawn of Tomorrow

Miss E. Wagner

Joint Student Conference (Y. M. C. A. & Y. W. C. A.)

Miss Helen K. Kim

NOVEMBER, 1927

SEOUL, KOREA.



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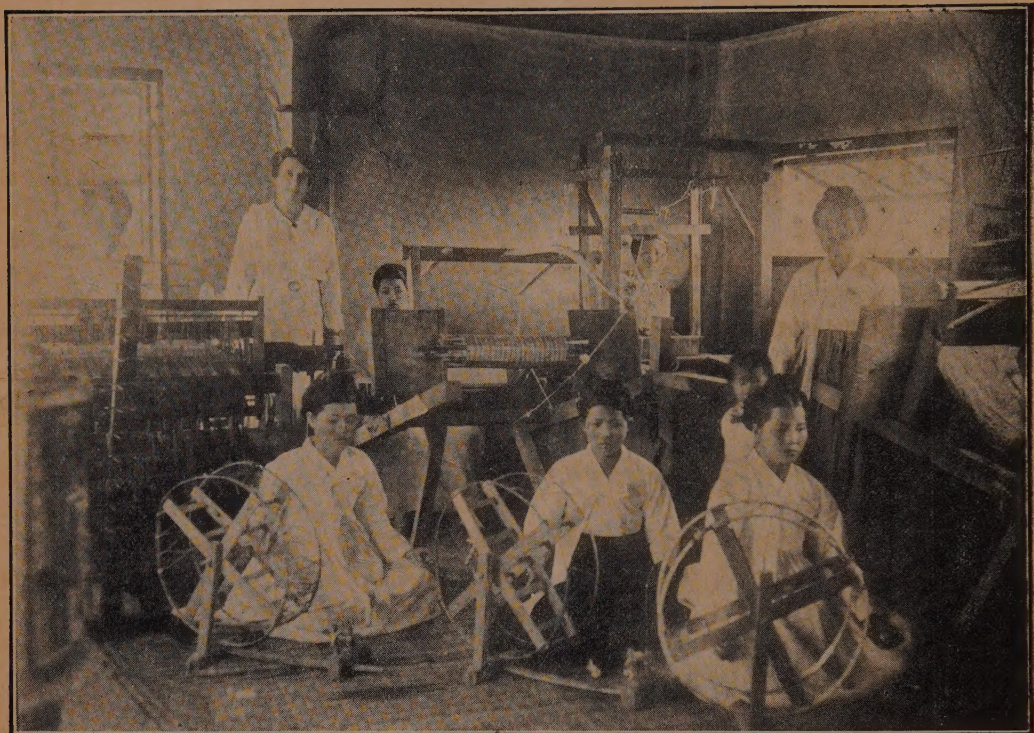
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Part of Industrial Plant at Institute for Discarded Wives and Widows, Pyengyang.

(See Page 230).



Japanese Congregational Church newly erected at Taiden.

(See Page 240).



# THE KOREA MISSION FIELD

## A Monthly Journal of Christian Progress

Issued by the Federal Council of Evangelical Missions in Korea

VOL. XXIII

NOVEMBER, 1927

No. 11

### Christian Patriotism

*The following article, taken from the "Chinese Christian Student," was written by D. Willard Lyon, director of the training school for Y. M. C. A. workers at Shanghai. Though dealing with the needs of China his views seem to be equally applicable to Korea.*

FROM THE VIEWPOINT of the patriot, never before in our generation has patriotism been more evident or true patriotism more needed in China than at the present moment. From the viewpoint of the Christian, at no period since Christianity came to China has the challenge to make it an effective force in national life been so urgent as now.

The careful student is asking such questions as these: Is not the emphasis which so-called Christian governments place on securing protection for missionaries and their converts an indication that the propagation of Christianity is looked upon by these governments as a device for gaining political advantage? If foreign countries are exporting Christianity to China for political reasons, how can a Chinese be a patriot who accepts Christianity? Even if it could be proved, in spite of the evidence to the contrary, that little or no political motive lies back of the propagation of Christianity, is the type of patriotism, which Christian nations have fostered, worthy of imitation in China? Is there a patriotism which is better than Christian patriotism?

These are perfectly fair questions to ask, but they cannot be satisfactorily answered without searching for the essence of the problem by means of other questions. I shall limit myself at present to only two of many which might be asked: Is it possible to have a patriotism which is consistent with the Christian principle of loving one's neighbor? How should a patriot act who is a true Christian?

The first question may be answered either philosophically or pragmatically. It would not be feasible within the limits of a brief article to attempt a philosophical answer, and it is unlikely that such an answer, even if carefully made, would satisfy many readers of the *Chinese Christian Student*. The most effective answer is the one which will show whether or not there have been true patriots who at the same time were true Christians. The most conclusive answer will be the one which is based on personal knowledge. I can merely bear my testimony that I count among my friends men and women who have loved their respective countries with devotion and yet have sought with great earnestness the welfare of the people of lands other than their



own, and even of nations with whom their own nation was at war.

I ask each reader to recall his friends, one by one, and note who among them have been most satisfyingly patriotic; also, who have shown the most Christlike spirit in their patriotism. Such a review should help to clarify anyone's thinking as to whether Christian patriotism is possible.

In dealing with the second question I am forced to be concise. In my judgment the real patriot, who is also a true Christian, will act in such a manner as to show the following among other marks:

1. He will not only never say, 'My country, right or wrong,' but will seek rather to serve it, if wrong, by helping to make it right.

2. He will do all he can to promote among his fellow nationals a friendly feeling toward the people of other nations and will discountenance every act which tends to breed ill will.

3. He will excel in the spirit that is willing for the good of his country to do difficult and perilous tasks without thought of reward.

Now it is clear that a true patriot can be a good Christian without sacrificing his supreme conscience. We realize that love is one of the fundamental principles in Christian religion and that patriotism is love of country. Therefore love is the same, whether it is manifested in a patriotic action or a Christian devotion.

Kirby Page, editor of the *World To-Morrow*, in the same number of the above-named journal, says:

Was Jesus a patriot? If so, what was the nature of his patriotism? Keep in mind the fact that Jesus was a citizen of a country that was in bondage to a militaristic power. Rome was the mistress of almost all the known world; Roman officials had full power over the entire life of the Jewish people. Jesus was a member of a race that loved freedom and hated tyranny to an extent that has rarely been equaled by any people in human history. Throughout the lifetime of Jesus there was a never-ending series of revolts and rebellions.

Jesus definitely refused to identify himself with the Zealots or advocates of armed rebellion. In the narrow nationalistic and militaristic sense, obviously he was not a patriot; but what is real patriotism? Is it not to be defined as love of one's countrymen and devotion to the highest ideals of one's nation? If so, Jesus was the preëminent patriot of his day. No man ever gave such unmistakable evidence of love for his people, and no Jew ever rendered such complete devotion to the highest ideals of the prophets as did Jesus. Not only so, he was completely devoted to the highest ideals of his nation. Did not the prophets rise to the noble conception of Judea as the mediator of justice and righteousness between the nations? Was not the highest conception of the Messiah that of a suffering servant? Did any zealot love his countrymen as much as did Jesus, or serve them as well? Who manifested the truest patriotism, Jesus or Barabbas?

In the light of the incontrovertible evidence concerning the actual choices made by Jesus, what attitude toward patriotism should be maintained by his followers to-day? Can we not all agree upon the following? First, followers of Jesus are supremely obligated to love their countrymen and to be devoted to the highest ideals of their nation. Patriotism for real Christians is not a matter of lip service, but a question of genuine affection for one's people and whole-hearted allegiance to the noblest ideals of one's nation. Too frequently the ideals and symbols of patriotism have been prostituted to unholy ends. Surely one of the main tasks before us is to put content into the word patriotism and help our fellow citizens to understand that it connotes love of people and dedication to ideals. Moreover, it should be emphasized that love of country does not involve hatred of other people. The truest patriotism incorporates within itself the ideal: 'Above all nations is humanity.'



# The Distribution of Literature

C. A. CLARK, D. D.

**F**OR TWENTY-FIVE YEARS a question often discussed has been the production of the right sort of literature for our people and in sufficient quantities. We shall probably never get clear of that question entirely, but with our Editorial Board now in operation, and many Koreans beginning to work on literature, and many of our older missionaries turning to translation work, as they are less able physically to itinerate, it looks as though the production end of our task will be measurably solved. Financially we are in a better position than ever before and we have our trained force ready to despatch the books.

The biggest question before the Christian Literature Society today, therefore, is the question of getting these books into the hands of the people. It is the great question that faces every factory organization or other producing plant in the world. It is relatively easy to take raw materials and work them up into a finished product to be stacked in warehouses. Unless some plan can be devised to keep those products going out steadily to the ultimate consumer, however, any business on earth, no matter how strong it is financially or how good its products may be, will surely go into bankruptcy. Financial bankruptcy is unpleasant and the Society would work hard to avoid it, but for us there is something worse even than financial bankruptcy. That is a purely negative thing. It is in business for a positive purpose, in order to win souls and strengthen them in the faith through its literature. If we do not that positive thing, our failure is absolute, even though we be successful financially.

The C. L. S. has today in the neighborhood of 700 titles on its lists, and the books are not the tiny leaflets that it used to have 25 years ago, many of them are translations or adaptations of some of the best standard works of our home countries. Koreans need these books

and they often ask for them, not knowing that they exist. People would buy these books if they could only see them. The fact that we all have to face is that more than nine-tenths of Korean Christians do not see a supply of as many as 25 kinds of Christian books once in a year, and the same people do not even have the books called to their attention once a year, except possibly by seeing a long list of names of books occasionally in the "Christian Messenger."

*I. Advertising.*—The science of advertising is really the science of creating a desire for any given object. The Korean people are poor and 10 sen means more to most of them than a whole dollar means to folks in America, but it is astonishing how they can find money to buy even bicycles and watches and sewing machines when they want them badly enough.

I have been greatly interested in watching the Bible Society colporteurs at work during the past few years. I remember how they used to approach their customers abruptly just as other merchants do, when I used to travel regularly with my colporteurs 20 years or more ago, and I can remember how often I have seen the customer draw back from this direct attack upon his pocket-book. We used to describe the colporteurs as 'book-sellers' in those days. Now they call themselves 'book-exhibitors,' and they say that they "give books" rather than "sell books." Now the colporteur approaches his man and hands him a book. Then he shows what a wonderful book it is, how interesting and useful, and only at the end, almost as an after-thought does he mention the cost of it as though such a trifling thing was not worth discussing. He creates a demand for the book and the book then sells itself.

The first thing that has to be done then, in this matter of distribution, is to create a demand for one's products and the best way that



has ever yet been divided is through advertising. The merchant today who does not advertise his goods advertises himself as a dead one. Quaker Oats and Waterman pens sell into the millions each year because advertising has made folks believe in them. When the Koreans believe that we have got an article of value to them, the books will sell themselves and one distribution problem will be settled.

As to this it is worth while to note the fine work that Mr. Bonwick has already been doing with his advertisements in the "Christian Messenger" and our various other publications and with his special leaflets in English, and booklets and posters in Korean. I do not think that there is much to be said about the C. L. S. office force's side of the advertising problem except praise, and an exhortation to keep up the good work. It has occurred to me that possibly they might add to their advertising media the use of some of the advertising space in our street-cars and barber shops and railway stations and hotels, where there are usually advertising posters of various kinds. That may be worthy of consideration. I think it would be well to put more book reviews in our Korean and English papers and magazines, using them as ordinary reading matter.

The Christian Literature Society is doing a fine work in the advertising line but I think that the rest of us are not doing our share at it. Again and again in the Seminary and Bible Institutes I have been amazed to find how little the people know about Christian publications. I have made it a point in connection with all of the courses that I teach in the Seminary, or elsewhere, to take to the class, and show to my students, copies of all the books on the subject that might be helpful to them, in addition to my teaching. There is scarcely a subject that we teach now upon which the C. L. S. does not give from one to five useful collateral publications. Showing the actual books in class, and offering to take orders for them or to get the local book-dealer to do so, will do more for those particular books than a

dozen advertisements in any periodical.

For the last six months I have been trying to get time to inaugurate a plan in our Pyongyang churches whereby I would take charge of a Wednesday evening prayer-meetings in each church in turn and give a lecture on Christian books in general, and possibly on half-a-dozen to ten books in particular, that would be suitable for a prayer-meeting discussion. I am hoping to have one of the local bookroom men bring a hundred or so different kinds of books and spread them out after the meeting that the people may see and buy them. I am hoping also, when that plan gets under way, to make the same sort of addresses before our colleges and academies as well as Bible Institutes and Winter Classes. Originally I tried to get the local book-dealers to make these addresses and hold the meetings, since my travelling colporteurs regularly do this wherever they go, but the city bookroom-man said that it would not work in the city since folks would consider it all as merely a business matter or the sale of a commodity for profit and therefore they would not be interested. They were sure that if a missionary would make the addresses it would accomplish what we hoped for and that there would be no criticism.

Speaking of objections, we have met a curious one in some of the Pyongyang churches, and sometimes in meetings of Presbytery and Assembly, in the way of opposition to the selling of C. L. S. books on a stall within the church building as being a desecration of God's holy temple. This has undoubtedly arisen because we have not taken our proper share in the selling of the Christian books as propaganda, but have allowed people to think of it as a money-making business instead of a matter of preaching. Wherever there are such displays, I think we should exert ourselves to make the people understand that this sort of colportage is really a concentrated form of soul-winning but, if they are still unconvinced, we should arrange somehow,



as the C. L. S. always does, to sell the books elsewhere than in the church building.

Several of the C. L. S. books, of the penny or twopenny variety, have not been selling very briskly of late. I have thought that in churches where they would not let me sell books on a week-night in the building, I would make my address and then promise to each person that called and looked over the station bookroom main stock within a week that we would give a certain specified book to them free as a starter. If the bookroom man is a live one, he ought to be able to sell to each person at least one book besides the free one that he gives them.

I usually have on my study table a number of the most recent books published. When visitors come in and have to wait to see me, they take up these books and often a desire for that book is created. When my supply of new books comes from the C. L. S., from time to time, I divide them up among my co-workers in the country, giving them each a book or two on condition that they read them and recommend them to their people. Any sort of personal advertising like this is far more powerful than any advertising through printing.

*II. Colportage.*—As to this, let me first point out a great difficulty in all colportage and bookroom work. The great bane of the colportage work in this country is the custom of unlimited credit among church people. In the early days of the work I always required every one of my helpers, and later the pastors also, to carry and sell C. L. S. books. I have largely given that up in the last few years as a thing almost impossible. When the helper or pastor, or even a colporteur who lives in the village, brings in a supply of books everyone wants one, but they haven't any money on hand. They promise to pay in a day or two, and I think that in most cases they mean to do so. It is a simple fact that in fully half the cases they do not pay, and the helper or pastor who brought in the books has to dun for his money. If he duns very insistently, he makes the people mad and the door of preach-

ing and teaching is closed for him. I do not believe that it is wise to require them to actually sell the books, that should be done by colporteurs.

The second great problem is that of discounts. The profit allowed by the C. L. S. on all books is not small and there is a continual pressure upon every bookseller to cut prices. Practically everybody demands it, even we missionaries like to have the price maintained for other folks, but when we want books as gifts for our pupils, or as text-books in our Bible Institutes, there are very few of us that haven't tried to get the books at wholesale prices. The result is bad for everyone concerned, including both the customer and the book-dealer. On a single transaction of that kind the individual book-dealer makes a profit by getting sales that are perhaps not legitimately his. In the long run he always loses, for if one man cuts prices so will all of the others, then there is no profit in the business for anyone; then everyone stops stocking books and the Christians never see any books at all.

Three years ago, when I began to interest myself in the bookroom business in Pyengyang city, I found eight bookstores and about five individual colporteurs there who had commission privileges and were supposed to have a stock of C. L. S. books, yet I could have bought every book they had all put together for less than 20 yen in cash. They had cut prices until no-one received any profits at all, and then had all gone out of the business, retaining their commission privileges for the selling of only hymnbooks and Sunday-school literature once a year. In Pyengyang territory, three years ago, a number of pastors of churches were registered as colporteurs and got discounts. The only way in which they used the privilege was for buying S. S. Lessons and hymnbooks and selling them at net prices to their people. I haven't a doubt that there are many such pastors all over Korea today.

One academy and one large church in Pyengyang were also registered as booksellers with-



out even the formality of an individual's name as responsible receiver of discounts. One Presbyterian pastor of a church of 400 believers within the last six months tried to get us to recommend him as a bookseller of this type, to get cheap books for his people and was disappointed when he found it could not be done. We have tried to clean the rolls in our province and leave no-one who is not a bona fide bookseller.

*Credit Giving.*—The third great problem is that of stocking the colporteurs and bookrooms without losing all the capital that is put into them. To simplify the task the C. L. S. sells either for cash or, upon the guarantee of a missionary, on monthly credit. It simplifies the work of the C. L. S. to do this but often pushes the problem back upon the individual missionary. There ought to be a large central bookroom in every one of our stations, with a hustling bookman in charge, who will keep in touch with every church in the district, see to it that the colporteurs get to every Bible Class or special meeting of any kind, and generally keep things moving.

As a matter of fact, most of us have tried to found such bookrooms and most of us have more or less failed. We tie up our capital, or our credit, in a bookroom and at once we meet the question of giving out books on credit. If we do it, we lose. If we do not, folks get annoyed and we do not sell the books. The books on the shelves get soiled and out-of-date, and all of the loss on them is the missionary's responsibility. The profits go to the bookseller.

Now coming to the matter of colportage directly, there are four things that in my opinion we should try to accomplish, with regard to our colporteur work.

*First.*—We must arrange to overcome the credit difficulty in some way. I have tried to do it by having different colporteurs visit each church each time, and by not sending the men in a regular order. I used to forbid my man on pain of discharge to give any credit and I gave them a card signed by myself cer-

tifying that these were his orders.

*Secondly.*—We must arrange for the colporteur to carry a large enough stock of books so that the buyers may have some pleasure in looking them over. I think that fifty sorts of books is not too many to ask a man to carry and I do not believe that he will do much business unless he has at least that number.

*Thirdly.*—We must see to it that the colporteur thoroughly reaches even the smaller churches of each district, for often those are the places where they need books most of all, even though they haven't much money to spend on them.

*Fourthly.*—We must make the people realize somehow or order, that the colporteur's work is a form of preaching and that they should not look upon his business as a mere money-making undertaking. Colporteurs, when they visit a given town, should not feel that the evening meeting with the congregation frees them of all other duties. They should work eight hours a day, like everyone else, calling from house to house; if they do that there are few towns where they could not make enough to justify their visits.

In addition to the Bible Society's nine colporteurs who sell only the Scriptures, in Pyeng Yang territory we have five C. L. S. colporteurs who travel under my direction. Each of them furnishes his own donkey and feeds him; the men get no salary, but the C. L. S. allows them a commission slightly larger than that received by the regular bookrooms. These men have usually about ₩ 200 worth of books on hand when they start for the country. They take all that the donkey can carry and a pack for themselves, and have other packets of books sent on by parcel post to meet them at certain places where they are to be later. In order to make the people of the churches understand that their work is preaching work and not general merchandizing, I make out the itinerating schedule for each man and send a letter ahead of them to each church to which they are to go. I sign



the letter and also have it signed by the particular missionary in charge of that district.

In the letter I ask the leaders of each church to arrange a devotional meeting in the church at the time the colporteur will be there and he usually preaches in those meetings. I also urge them if possible to entertain the colporteur free of charge as he comes but twice, or at most three times, a year. They are usually glad to do this. After the meeting the colporteur spreads out his books and sells. Some of my men have sold ₩ 200 worth of books in a single month, including a few copies each of fifty different kinds. These men carry Bibles but not many portions. They sell most of the hymnbooks used in the churches and, as they are all men capable of leading meetings acceptably, their visits are a great blessing to the country Christians. Four of the men are farmers who work at this business only from October till March. One is an all-year-around man.

I believe that this sort of work can be done in any one of our provinces and that little or no salary need be given the donkey men, but I know also that it cannot be done without personal co-operation on the part of the missionary. Years ago, in Seoul territory, we put on a man to do this work and I tried to manage his itineraries. He went out into one territory where in every case it had been arranged for each circuit helper or pastor to meet him and go with him around his circuit. As a result he made good wages and came in very happy. He went into various other territories and did very well. Then I sent him into other territories where little preparation for him had been made beforehand and consequently before he could return home, he had to sell a lot of his books at half their wholesale price in order to have sufficient road money. If we send the men out and work with them in this task they will be accepted as preachers and soul-winners, and books will be sold. If they go without our moral support and backing they will be received as other money-making merchants are

received and get very little consideration.

*III. Bookrooms.*—The last topic we have before us is bookrooms, and they again constitute a problem. The difficulty of financing them and the trouble they make by giving secret discounts have already been mentioned, as well as the difficulties that they meet from being forced to sell on credit. I want to look at them now as a means of book distribution. I believe in bookrooms, I wish there was one in every country seat and in every town of any size. They could be more valuable than travelling donkey-men, for they are settled, permanent institutions. So-called Christian book-stores exist in about a hundred places in all Korea. I have made it a point to see what these are doing and it is certainly most discouraging. One man in my territory had about thirty sorts of books in stock and they looked clean and inviting, but that is the best bookstore I have seen in a country district. Other places have a Bible or two, and a hymn-book or two and a fly-specked tract or two lying on a dusty shelf somewhere. They have no sign out telling folks that they have Christian books, they do not advertise and the books are not kept in sight, and then they say that Christian books sell slowly and they cannot afford to stock them. I wonder how many merchants of other sorts of goods would sell their wares if they treated them as these books are treated? The central bookroom in Pyeng-yang has a large picture on the front of the shop, piles of sweaters and yellow-backed novels on the front counters and all the Christian books sealed up in bookcases in a room where it takes at least two or three minutes to dig out a book when it is specially asked for by name. After a year of bombardment the bookroom brother has finally been persuaded to hang a sign below the picture and a few others on the pillars in his shop letting folks know that he has a Christian book or two for sale. Under this sort of merchandizing this man sells about 1,000 yen's worth a year in a Christian constituency of 20,000 people. What would he not do if he were really working at the job of book-selling?



Coming right down to the bottom of things, however good merchants they may be in other things, very few Koreans know how to sell books. Can the C. L. S. secure someone to do the kind of work that Mr. Hobbs is doing for the Bible Society? Its distribution problems will not be solved until some such man is found. Possibly Mr. Hobbs could train a Korean, or a group of them, to do this work of supervision. Such a man could visit the station, calling in all Christian booksellers for four days' classes in salesmanship. He could go to central bookrooms and take charge of them for periods of two weeks at a time, to show the local dealers how to manage sales and what sort of results such a bookroom could get under proper handling. I would have him visit Presbyteries and Quarterly Conferences, Bible Classes and Institutes, and make the sort of talks on books that are mentioned at the beginning of this paper. Let him enquire as to the sort of literature that is really needed. I would have him stir up men to start book-stores where there are none. I would have him explain to the people of the country that the C. L. S. is an evangelizing agency and not a capitalistic scheme for profits. I believe that such a man, or a group of three or four such men, could put life into our book distribution project and supply just what is needed to fill out all that is now being done. If three or four men were used in this work they could be pitted against one another in getting results, anyone dropping below a certain minimum of credits los-

ing his job.

The Bible Society is using this plan most successfully now with its colporteur inspectors. We need the same for the C. L. S. but the first objection will be that of the cost. Four such men would cost at least 200 yen a month or 2,400 yen a year. What of that if they delivered the goods? We are putting more than that into the "Christian Messenger" each year to meet the deficit. There are many other objects, for which we are spending that much yearly, that do not yield anything like the returns that this expenditure would realize.

The organization of the distribution business as four such men could do it would vitalize it. Every bookseller would feel, as the Bible Society men feel now, that they were part of a going concern. Now each one of them is playing a losing hand, and there is nothing but tiny possible profits to spur them on. We must do something to wake them up if we want to distribute more books.

May I leave with you the following problems:—

1. In what ways can we personally help advertise the C. L. S. books? In what ways have you done it?
2. How can we get the most out of our colporteurs and bookstores with the amount of money we have to put in them? What have you done?
3. Should a group of colporteur and bookroom inspectors be organized to teach booksellers how to do their work?

## Miss Hester E. Field

Hester E. Field was born October 12, 1861, in Berlin, Illinois, and after twenty years spent in Home Mission work she entered Moody Bible Institute for four years to prepare herself for Foreign Mission work. Seven years ago she attended the International Sunday School Convention at Tokyo, and while there became interested in the work at Taiku, Korea, where she spent five years as a missionary.

After leaving Korea on her homeward journey for furlough she was prevailed upon to remain at Ichowfu, China, where she taught in the mission school until June 1926. Again she started homeward, spending some time in the Philippines, then to India for two months, travelling five thousand miles and visiting

many mission stations; sailing from Colombo and reaching Bethlehem for Christmas Day.

Arriving in Greece in January she was removed from the steamship in an unconscious condition, ill with jaundice, to the hospital at Piraeus, a seaport town twenty miles from Athens, where she passed away the following morning, January 23, 1927. The American Consul took charge of the remains and the British chaplain conducted the funeral service, after which the body was sent to the United States for burial. "She hath done what she could" and her glad, self-sacrificing service has been deeply appreciated by Koreans and missionary co-workers alike.



# My Call to the Field

ROSETTA S. HALL, M. D.

ONE OF MY EARLIEST recollections is that of my mother telling me stories of Eliza Agnew—poetically called “The mother of a thousand daughters”—the first single woman missionary to go to any foreign field; how she visited Liberty, N. Y. before she went out in 1839, and was a guest in Grandfather Gildersleve’s home and made a deep impression upon my mother, then a girl of only ten years. Letters, journals and curios sent back from Ceylon from time to time retained her interest, and, had the way opened, I believe she would like to have been a missionary herself.

No doubt it was these talks of my mother that gave my first missionary impulse. Also when very young, I read a couple of books about American Indians that vividly impressed me with their needs, and I wished that I might go to teach them when I should be grown.

I was trained as a teacher at the Liberty Normal Institute and the Oswego Normal Training School; and, just when the early missionary visions began to fade, and the public-school teacher’s career seemed alluring, I heard Mrs. Kennard Chandles speak one Sunday morning, in the old home church at Liberty, of her travels in India—giving facts and telling stories of the great need for evangelists and physicians for the women of India, and my heart responded at once.

If Mrs. Chandles had spoken of educational work in India, and the need of teachers, I presume I would have offered my services and have gone out as a teacher some years earlier than I went. I now feel it providential for Korea, and for me, that Mrs. Chandles did not mention the educational need.

Not feeling fitted for evangelistic work, I decided that my contribution to the East Indian women must be along the line of their great medical needs. I liked the natural sciences and at Oswego my teacher in these

had been a woman physician, Dr. Mary Lee, whom I greatly admired. My mother encouraged me, and I began to study Latin with our pastor, Rev. J. W. A. Dodge, and made ready to enter the Women’s Medical College at Philadelphia, where I graduated in March, 1889.

Though naturally robust, I had some physical handicaps that would have discouraged many and some friends, even former pastors, discouraged my going to the *foreign* field. But during my college days I heard Messrs. Forman and Mott plead for volunteers, and I heard the doctor-wife of Bishop Thoburn, a graduate of my Alma Mater, give such a sane account of her medical-missionary work that, after these addresses, even had I not felt called to this work before, I could not have resisted the call then.

After my interneship, and some months spent in medical-missionary work in New York city under the auspices of its First Deaconess Home, some alluring offers came to prevent me from going to the foreign field under the Woman’s Foreign Missionary Society to whom I had applied. About this time I read an old address of Mary Lyon’s, to a graduating class, to the effect that. “If you want to serve your race go where no one else will go, and do what no one else will do” and this thought held me steady in many times of temptation to do something easier or more lucrative.

Naturally, I started out expecting to go to India; but while studying in Philadelphia, and later in New York City, I taught in Sunday-schools for the Chinese, and became interested in China, and the needs of her women. Then I gave China as my preference to the W. F. M. S. and they at first asked me to go to Foochow, but later decided upon the more northern field of Korea for me, where there seemed an equally pressing need.

I could mention many experiences on the field that showed I was where God wanted me to be, but will refer to one of the latest—my “Whan Kap,” (61st birthday celebration) which the Rev. E. W. Koons described so well in the KOREA MISSION FIELD of January, this year, and later the decision of the W. F. M. S. to return me for my 6th term of service in Korea!



# The School for Deserted Wives & Widows, Pyengyang

MISS E. JAQUETT

**D**O YOU KNOW MISS DORISS? She lives in a cosy little brick house whose gables are just visible above a native stone wall. A huge red gate, with here and there a bit of tile roof peeping above, completes the scene. One day I ventured to push open the wicket; such a roaring and shrieking as if every board and bolt were rheumatic! I wonder is the squeak for a purpose? At any rate, there was the lady herself out supervising some gardening that lovely afternoon. She asked if I would care to visit her workroom.

We entered a comfortable Korean mud house. There were ten girls, each intent upon her task. One was winding thread, another strips of rags, another sorting colors, while in the corner a beautiful green rug was being hooked. On quite a new imported loom a large rag rug was in process of making but most interesting of all was a native loom. This seemed to be a bunch of ropes, strings and crooked sticks. I even saw a bundle of corn stalks protruding somewhere from its side. Here a coarse kind of crash was being woven. Both foot and hand power were employed. After each throwing of the shuttle the pupil would jerk her foot to which a rope was attached. This moved the alternate threads of the warp up before the shuttle passed through for the next straw.

So these were Miss Doriss's girls—poor girls whose married life had been a failure. Still in their early twenties most had spent ten years or so with a severe mother-in-law, working like a slave, only to be cast off or forced to run away. No wonder they call Miss Doriss "mother" and look at her with adoring eyes as she passes among them! Until noon they study, then in the work-room for afternoons they earn much of their board and fees.

This week had been a special week of prayer through the country. Miss Doriss had been

up at 5:30 each morning to conduct a service before sunrise. In spite of all this she insisted that I spend the week-end with her.

Saturday evening was the full moon of the first month of the Korean year. The air was balmy and fresh. At home the frogs would have been croaking but here the ponds are still frozen deep. It was too fine to stay indoors, so after much coaxing Miss Doriss laid aside her study and joined the group of hikers. Out of the city we passed and up the steep road to the top of the old wall built in Solomon's time. Beneath the rugged pines the snow was still deep but up in the old watch-tower, above the ancient gate, the air was soft as spring.

The lights kindling on the distant hills told us of the feast going on among the superstitious ones. It corresponds almost exactly with the Jewish sin-offering and scape-goat, only they put their sins on a dog and let him loose, or make a man of straw and lay it at the cross-roads, being careful to fill its head with coins so that some-one will be sure to carry it off. Then they lock themselves in their huts for a whole day eating nothing but bitter herbs until the full moon. Now comes the fire on the hillside, with a sort of moon worship. So we stood, overlooking the "Land of the Morning Calm," the far mountains white with snow, the level plains, their rivers choked with glistening ice, the myriads of city lights twinkling below while the moon and stars glided silently overhead, and the sacrificial fires burned dim and filled the air with bitter fumes.

Next morning we were out at 8:30 and soon on our way to West Gate Sunday School, followed by Miss Doriss's girls. We entered a large room provided with a platform, an organ, three large stoves and many mats. We met Mr. Lee, the pastor, a smiling young man just returned from Princeton Seminary and



eager to train his countrymen according to high idea.

Soon the room filled and three hundred attentive women, many with babies on their backs, began their weekly study. A class of new believers sat at one side. Their faces downcast and shy; their unkempt hair and soiled clothes made a striking contrast to the bright cheerful countenances of the rest. On the lower floor were class-rooms of smaller children—one a kindergarten class taught by a teacher from the Normal Training School. Nearly a hundred little tots with their bright colored jackets and long black trousers were squatting on the floor. They were playing imaginary trombones as they sang their childish hymns; bright eyes sparkled with glee as their tiny brown fists slid back and forth to the rhythm. A group of High School boys were holding a Christian Endeavor meeting and a group of mothers, with small babies, were studying together that they might not disturb the others. An hour passed quickly and the crowd disbanded that the men might have their Sunday School. For a few moments Miss Doriss held a teachers' meeting of prayer and discussion over the questions of the day. The bulletin board recorded 1486 present the last Sunday and this-day's attendance would surely be as large.

From here we hurried to the car line and went to a school in the Japanese section. The streets were alive with people, for this was market-day. Now and then there was a shop with shutters barred showing that the proprietor was a Christian. The men's session was not quite over when we arrived. We could hear the singing and praying so we went into a tiny mud hut and ate our lunch. The little Bible-woman came in and sat with us, for this was her home. A tiny room it was, not more than eight feet square. Two red Korean chests, bound and ornamented with iron, stood on a low shelf on one side. Pads and quilts which serve as beds were piled on them to the low ceiling. Leaning against the walls were the "ironing stone"

and paddles, for these folks beat their clothes smooth. Nearby were round stones for grinding corn, rice and millet. On the walls were pasted newspapers to keep the mud from crumbling. A few paper flowers adorned the corner, while wall pockets of paste-board held many household necessities. Our hostess complimented us on our clothes and shoes and spoke of our eating in her humble abode. She told us something of her life and after much coaxing we shared our sandwiches and tea although she said she was "sufficiently expanded" without them.

The bell began to ring and we hastened to the school. In the yard many youngsters were playing hops-cotch. One forlorn little girl was having a game by herself, she and a poor little dog with a broken leg. Every time she hopped it hopped too and nestled so close to her full skirts that she had to scold it and drive it away before the next hop. This church contained a different class of people to the West Gate. Many were dirty and unkempt. Many new believers had entered and were mixed among the classes. The singing was not so melodious and the lessons were not so orderly, all of which goes to show a shorter period of Christian influence. But the gratitude was there and a group of eager helpers bade us goodbye, and two accompanied us to the trolley.

At 2:30 we were back home and ready to take a short rest, for at 4:30 the Foreign Service began. This is the great event of the week, when fifty Methodist and Presbyterian families together with the Foreign School children from the dormitory meet for an hour of worship. Here the visitor receives a hearty welcome, and feels at home again amongst fellows of her own kind, and many a pleasant word and good story is exchanged after this English service.

Next came the Sunday dinner, but still Miss Doriss's day was not finished; soon her thirty dormitory pupils came filing in for a Christian Endeavor meeting, bowing very low to the stranger and laughing merrily at



the greeting of their "foreign mother." They filled the living room as they squatted about on the floor.

In telling of her girls Miss Doriss says:

"The first pupil is the very smallest in stature, and is about eighteen years of age. When five years of age her father sold her and ran away with the money,—fifty yen. Her mother was too poor to stand life's struggle with her two children longer than two years, and took the daughter to her future husband's home. Nine years passed and the poor little daughter-in-law, very homely in appearance, uneducated, ignorant of all the arts of house-wifery, found herself a despised object in that home. She was unable longer to endure the beatings and hatred, and fled to her grandmother's home; and there remained two years. Word came to the mother that the husband was planning to sell his wife to a Chinaman, her ultimate fate, a prostitute in China. On hearing her story I could not resist a desire to give this poor saddened life a chance. The laws of the land are on the side of the woman and she cannot be forced into any marriage contract without her consent. Her freeing herself depends, however, upon paying back the sum received for her sale.

"Our next pupil, typical of many hundreds today, is a young mother cast off by her husband and torn from her only child, a boy. In desperation she went to the large bridge one night last summer, intending to end all of her misery by one plunge into the swift flowing river below. But someone had followed her, though she said she thought she was alone. It is hard for her to study or to work, her mind is so shocked by her sorrows.

"Another pupil has been with us for about two years. Her father died last summer and previous to his last illness he had gone into debt for the purpose of extensive farming. A thief stole their cow. The creditors met together with the head-man of the village to discuss the payment of the debts. To pass over the details of several months, a letter came

saying, that a brother, really a cousin in our terminology, demanded that our pupil, twenty-eight years of age, should give herself up to him in payment of the last one hundred yen of the debt. Of course, he would sell her and realize one half as much more or even double that amount. God has provided us this sum as He did the sacrifice for Isaac when bound and laid upon the altar. She was only a young Christian and yet was able to wait and answer patiently and unflinchingly the threats of this brother as he came to their home—even at night—with knife in hand to threaten them.

"We have a very beautiful young woman here who was the daughter-in-law of a Korean office holder in the present government regime. Her husband and father-in-law both died and she returned to her own home. Parents who have raised their daughters to give away seldom feel any responsibility for, or make any place or provision for, a daughter who meets with adversity. The parents of our pupil professed to arrange another marriage with a much married man in the capital, but they had deceived her and had sent her to be a concubine in his home. She was so indignant and would have fled, but found herself powerless. She said she would not live with him and awaited the first chance to free herself. God's providence led her out. The mother-in-law was a Christian and took this heartsick girl to church and she was thus enabled to free herself in about six months' time. She is a fine pupil and strong Christian.

"A day pupil was a non-Christian at the time of her marriage. Her husband was a pupil in the City Grammar School and insisted that his young wife should have some education at least. Contrary to the times, she was actually scared and unhappy in school and finally ran away. The pastor of her Church brought her back and arranged for her to live with her brother and be a day pupil. And she became one of the happiest pupils of all."

Once again Miss Doriss led the mild voiced Koreans in a hymn of praise. For half an



hour the service continued, then one by one the girls bowed themselves out.

This describes one day of Miss Doriss's work. The Pyengyang station has many such earnest missionaries. Word has just come that four thousand new converts were added to the Church in this city alone during the

daily Prayer Services last week. What a wonderful privilege to witness such work and be associated with such people, I am sure that my short stay in Pyengyang has made a better Christian of me and I shall have many delightful memories to carry back to America.

## The Thirtieth Anniversary of the Methodist Episcopal Church, South, in Korea

R. A. HARDIE, M. D.

**T**HE KOREA MISSION of the Methodist Episcopal Church, South, originated in the desire to open a field in which experienced workers of the China Conference, unable to stand the trying climate of the lower Yangtse Valley, might be continued in effective service. North China was under consideration when an invitation to open work in Korea was received from Mr. Ye Keuin Huk of Songdo, uncle of the Hon. T. H. Yun, then Vice-Minister of Education in the Korean Government. Bishop E. A. Hendrix, in charge of the China Mission Conference, at once decided to visit Korea. Accompanied by Dr. C. F. Reid he arrived in Seoul, October 19th, 1895. The Annual Meetings of the Methodist Episcopal and Presbyterian Missions were then in session, which gave the visitors an opportunity to meet nearly all the missionaries in Korea at that time. His Majesty the King, with whom they had an audience, requested the Bishop to send teachers to this country. The providential indications seemed so clear that the Bishop decided to make a beginning at once. With the assistance of the Rev. W. B. Scranton, M. D., Superintendent of the M. E. Mission, the visitors bought part of the site on which the Chosen Bank now stands, and returned to Shanghai.

In the following spring Dr. Reid was instructed to build a temporary residence on this site, and to move with his family to Seoul. They arrived on the 13th of August, 1896. Two weeks later he received his appointment

as Presiding Elder of the "Korea District of the China Mission Conference." When the Board of Missions met in May, 1897, Korea was set apart as a separate Mission with Dr. Reid as Superintendent. In the autumn of that year Rev. C. T. Collyer, who had served under the British and Foreign Bible Society in China for several years, was also appointed to the new Mission. He and his wife, who had been a member of the China Mission, were then on furlough, but were prepared to return at once to the Orient via England. Mr. Collyer left Mrs. Collyer in Shanghai and arrived in Seoul alone, January 27th, 1897.

With the assistance of two members transferred from the Methodist Episcopal Church, Dr. Reid had already begun evangelistic work in Seoul and in the villages on the Seoul-Songdo highway. One of these was Mr. Kim Hoong Soon, our first colporteur and preacher. The first class of probationers was organized in Ko-Yang Eup, 13 miles from Seoul. Mr. T. H. Yun presented the group with a house and lot; here, on May 2nd, 1897, the first congregation of the M. E. Church, South, in Korea, was organized, at which time 24 adults and 3 children were baptized. A month later regular services were begun in Seoul, the first being held in Dr. Reid's home, June 17th, and the following Sunday Mr. Yun preached. He had recently returned with his family from Shanghai, bringing with him Mrs. Collyer also. The following fall the compound was enlarged, and one of the buildings on the new property



## THE KOREA MISSION FIELD

was made into a chapel which would seat 150 people. At the first District Conference, held in September, it was decided to divide the field into two circuits; the territory from Seoul north to Pahju to be known as the Seoul circuit, and that from Songdo south to Mun-san-po to be known as the Songdo circuit. In November Mr. Collyer moved his family to Songdo.

On October 6th, 1897, Mrs. Josephine P. Campbell, who had been a missionary in China for ten years, arrived in Seoul as the first representative of the Woman's Board. She was accompanied by Miss Ling-Tsu Yui, a Chinese woman of rare charm and accomplishments, who was of great value in opening the new work. Since her return to China in 1903 Miss Yui has done unusually effective work as an evangelist.

The first annual meeting of the Korea Mission convened in Dr. Reid's office, December 8th 1897; those present were: Dr. and Mrs. C. F. Reid, Rev. C. T. Collyer, Hon. T. H. Yun and Mrs. J. P. Campbell. At this session it was asked that as soon as possible the Board send a medical missionary, a teacher for a normal training school, and a missionary for evangelistic work in the Kang-won Province. The committee on statistics reported 45 members and 65 probationers in the Seoul circuit, 3 members and 43 probationers in the Songdo circuit. A special donation of \$ 1,800. was received from the U. S. A. for a residence in Songdo, and with this amount was erected the first missionary residence in that city, a double house, which afterwards was known as "the India Rubber House."

In the restricted space of an article of this kind it is impossible to give more than a bird's eye view of the Mission during the 30 years since its organization. Of the 43 men and 62 single women who came to Korea during the time only 16 men and 26 single women remainor; out of a total of 135 missionaries, wives included, only 58 were on the field at the close of 1926. Of the 58 still under appointment 34 came to Korea previous to 1913, and

24 after 1912.

The thirtieth anniversary of the founding of the Methodist Episcopal Church, South, in Korea, was celebrated September 10th, in Seoul, at the Chong Kyo Church, during the regular session of the annual conference. A program for both morning and evening services had been arranged and made the order of the day. Dr. R. A. Hardie, the senior missionary of this Mission spoke of "The Work of Pioneering"; Rev. Kim Heung Soon, the first ordained preacher of the Korea conference, told of his personal experiences, some of the joys and sorrows of the thirty years; Dr. W. T. Reid, son of Dr. C. F. Reid and for twenty years a medical missionary in Songdo, gave a resumé of the medical work and workers of the Mission; Mrs. Naomi Chai, senior Bible-woman, and for some years foreign missionary to Manchuria, under the Woman's Missionary Society told of the work of the Bible women, with special reference to pioneer days. Hon. T. H. Yun, the only one of the original founders of the mission who remains with us to-day, gave some personal reminiscences of thirty years ago.

Rev. J. S. Ryang, the chairman, presented some interesting figures showing the growth and development of this Church in Korea during the past thirty years: total number baptized 25,605; total number of patients Streated in our hospitals 476,493; total amount of money raised by the Korean churches Yen 726,354.52.

The following are the statistics for the year closing September 1st, 1926, at the close of the thirty years period:

Total Number of Church Adherents .....	19,129
Total Number of Full Members.....	8,733
Total Number of Missionaries on Field .....	35
Total Number of Korean Preachers and Colporteurs .....	101
Total Number of Bible Women.....	90
Total Number of Church Groups.....	446
Total Number of Church Buildings.....	396
Total Number of Sunday Schools .....	388
Total Number of Sunday School Scholars.....	12,888
Total Number of Woman's Missionary Societies .....	286
Total Number of W. M. S. Members .....	4,528
Total Number of Schools for Boys .....	77
Total Number of School Boys.....	4,191
Total Number of Schools for Girls .....	72
Total Number of School Girls.....	3,498
Total Number of Kindergartens.....	18
Total Number of Kindergarten Children .....	1,802
Total Amount of Contributions for year	₩ 80,828.94



# The Weak Things of The Earth

## Chapter III

### The Dawn of Tomorrow

MISS E. WAGNER

**"T**HERE, NOW! His mother has set him to watch me,—I know she has!" said Mr. Hah, as he discovered his young son following him.

"Even my life is not my own! Why can't a man die in peace?"—continued he in a fretful voice. About him throbbed the night life of the city of Seoul; throbbed and hummed like a living monster; the whirr and whiz of motors and tram cars; the whining cry of beggar boys; the innumerable indescribable noises of a great city blended into a confused babble of sounds at the corner of Chongno Street, at the great Bell, where two car-lines meet and cross.

The men stood still, and leaned against a post; the boy also stopped at a respectful distance, where he watched every movement of his father. The night-market was in full blast; one side of the wide throughfare, on the outer edge of the pavement, being lined with shops and stalls. The variety of goods exposed for sale flaunted a kaleidoscopic splash of vivid color under the glare of the electric lights. Men, women, and children, hundreds and thousands of them, hurried hither and thither while others stood listlessly about, watching the thronging multitude.

The mind of Hah Sang Chun, however, was centered on his own troubles; he was not interested in the flashing display; he seemed, indeed, unconscious of it. With bent head, alone amid that great crowd, he stood and let his mind drift over the events of the past few years. He had been a man of wealth. Was it but a few days ago? Now he had nothing,—less than nothing; with debts pressing in on every side. All his life had been spent in comfort and luxury; could he live without the necessities that money alone could buy? Not he! Much did he prefer to end the whole dis-

agreeable business. Yes, surely this was the only solution to the problem. That much, at least, was plain. But how should he end his life? The final plans and arrangements must be made. There was the river, the Han River, broad, blue and deep. There too, was a quick, painless way to die,—the way of the "poppy path." A certain house he knew, too, where a man might spend his last night in high revel, after which with beautiful flower-dreams would come oblivion. But could one be sure of this? Was it not possible that one might perchance awaken in another life? Might there not be after all, a dream of tomorrow, after death's night? Does death end it all? How can a man know until he tries it?

Then, with a lift of his head, Hah set out on his way. "I will take the chance!"—he mumbled, half aloud. "At the worst it can not exceed what this life has to offer me!"

But how could a man make his way to that "Palace of Pleasure" with the innocent eyes of his boy following him? Low as he had sunk he was not bad enough to willingly lead his son into such a place of evil. Though he did not turn again to look behind him, he knew that he was followed. What should he do? "If only I could throw the boy off the trail!" thought the prodigal father as he looked about for a place of refuge.

"Good evening! Won't you come into our Hall?" spoke a friendly voice the, owner giving him at the same time a paper of some kind, with the added invitation. "Please, come in, you will find friends and be quite welcome; you will also hear words of comfort."

"Why, yes, I guess I will," answered Hah, thinking only of what a splendid opportunity



it was to get away from the spying eyes that were watching him.

In the Seoul City Mission Hall there was a crowd, mostly men. At first the singing and speaking did not interest Hah, he was still thinking of his own problem and wondering how long it would be before the boy would go home and let him slip away. Then suddenly a phrase arrested him,—“Repent and be saved!” The speaker, a man of clear voice and strong conviction, kept going over it again and again until the words burned deep into Hah’s soul.

“Queer saying! How could such a thing be?” Then he leaned forward to listen eagerly to the strange, compelling words that told the message of a Saviour’s love.

“That may be for some,” thought Hah, “but as for me, I am too great a sinner. There is no hope for such as I. Nothing but death for me.” Then as though in answer to his thought, the preacher said:

“Though your sins be big as mountains, though they be so bad that they are red as crimson, you may receive forgiveness and be made white as snow. We are all sinners, we cannot save ourselves, but God can save to the uttermost all who trust Him.” He heard the testimony of others, as well, who said that they had received pardon and peace.

“But wait a little and see,” a voice seemed to say, “surely there is no need of haste about the poppy fields. It will be interesting to see if there really is any truth in this strange new doctrine.” Thus when the invitation was given to seek the Saviour, Hah went forward with a number of others and knelt at the altar. He tried to pray, but always those three words, beat upon his mind,—“Repent and be saved!” O, that it were truly possible!

With new and wonderful thoughts in his mind Hah went home, but not to sleep. His head was in a whirl, he seemed caught in a giant whirl-pool, that flung him around and around and from which there seemed no escape. “Life is too cruel, too bitter to endure, how can I escape?”

“Repent and be saved!” came the answer.

“But what chance have I in the spirit world?”

“Repent and be saved!”

“But I’ve been too wicked, I’m better off dead and out of the way of my family.”

“Repent and be saved!”

“I am old and been bad so long that if I try it will just mean that I’ll fail again and make every one more ashamed of me than ever.”

“Repent and be saved!”

“But I don’t know how!”

“Repent and be saved!”

Thus over and over again were the words iterated and reiterated, as the tolling of a silver bell in answer to every question.

“Shall I be any worse off if I do try it and fail than I am right now?”

“Repent and be saved!”

Before dawn came he had reached the decision that since he could not be any worse off in his chances with the spirits of the other world, if such there really were, by repentance, that it would be worth a trial. Yes, he would at least try the new way!

As the light of the day began to tint the east Hah sat by his window and wished that he knew how to repent, for since he couldn’t sleep he might as well be about this other business! “I will go back to the Hall in the morning and ask more about it.”

That morning, bright and early, Hah started out, bent on finding the way to repentance and peace. It chanced that this was just the time of revival services at the South Gate church, and as he passed along his eye was caught by the announcement board, which carried the same message that had been burning into his heart since the previous night. He went into the church, and then for a week, morning, afternoon and night, he attended all the services, finding to his great joy, the blessing which he sought.

When the revival meetings closed Hah went back to the Hall, and with beaming face stood up to testify: “Jesus saves, He saves from death. I know what that means, for He saved



me from the grave." Then the crowd listened in breathless attention while he told his story:

"Several years ago I was in the depths of despair, a man who had trodden the ways of sin and wickedness and had come at last to the end of the road. It was there that I found the Saviour, I want to tell others also of what He has done for me. I'm ashamed of my evil past, but I pray that the days that are left of my pilgrimage may be to God's glory.

"I was born in Kyung Keui Province, and early grew tired of the quiet country life, looking forward to the time when I could live the gay life of the famous city, with its pleasures. When I was twenty-two years of age I gathered what money I could and came to Seoul. They say it takes money to make money,—I knew that if I was careful and wise in the investment and use of the capital I had, that it was possible for me to become a rich man in ten years' time. In Korea the high rates of interest, usury, make it possible for a man with a few thousands of dollars to start in business, then if he is sufficiently heartless, exacting and cruel it is an easy matter to reap a golden harvest in a few short years. I started out giving mortgages for about one tenth the value of the property; these are usually short time notes, due in three, five or ten months, usually, with most exorbitant interest. Economic pressure has driven thousands to the money-lenders, each hoping for some miracle in his case to save him and to enable him to meet the payments when they fall due. But the poor chap who finds himself in such traits very seldom finds the way of escape; the land shark makes a foreclosure and lawfully seizes the property worth perhaps ten times what he has advanced on the mortgage. This game is being played by many, and great tracts of land in the farming districts have passed clear out of the hands of the farming people.

"I was but doing as the other money lenders had done, it was all within the law, so I shut my eyes and closed my ears to the heart-rending stories of men who were about to lose

their homes and ancestral fields; I knew that if I didn't take the rich gleanings some one else would! It was all ridiculously easy, and so before many years had passed I raised my rate of interest, and gave a smaller percentage than ever of the real value of the property. Since I was almost always able to forelose and take the fields, houses and goodly heritages that came to me, I made hoards of money. The people must have indeed been hard pressed but that mattered not.

"After ten years of this sort of work I had become, as I had hoped to be, a very wealthy man. I had money to buy what I thought were the only good things in life; what matter to me if the gold was wrung from the blood of my people? The wildest dreams of my youth were satisfied. There is no kind of pleasure to which money is not the golden key; all the doors of temptation, debauchery and vice were wide open to me. I was but reaping the harvest for which I had hoped, yet I found it strangely unsatisfying and empty.

"My wife, a gentle, faithful woman, chosen by old-time custom, kept house for the children, one daughter and three sons, but I was seldom at home; my time was spent with my concubines and other favorites. My vanity and conceit led me to buy all manner of fine clothes and expensive things, so that I became known as the dandy of the town.

"I found, however, that money could be spent almost as quickly as it could be made. I needed still more and more. Enough did not suffice. I must find a still quicker and easier way to make it, so I took to gambling in the stock market at Chemulpo. For five years I led the feverish up-and-down life of a gambler, making a fortune one day and losing it the next, but always my luck seemed to turn in time. In those days my friends were many, especially the spend-thrifts of the capital and the gay women of the tea-houses, for I squandered money with a lavish hand.

"At last, however, my luck turned, my fortune that had seemed so great and sufficient was gone. Everything that I had was sold



and turned into money in order if possible to regain lost ground. No use! All went against me. Over and over again I had made a fortune. Why not once more? Alas, it takes money to begin, so I went about the city begging from those who had once been my friends.

"Just lend me a hundred yen! My luck is turning now; to-morrow I'll bring back 2,000 yen. But they laughed in my face. Then at last came the humiliating knowledge that with misfortune I also had lost all my fine friends. Even the women of the gay quarter no longer invited my return; my concubine left; the children cried for food, and I had not sufficient credit to buy even one measure of rice!

"My last gamble was on the 300 yen received from a pawn-shop for a fine fur coat that had been loaned me by a woman who believed me still to be a rich man. This money was then staked on a turn of fortune's wheel,—and lost! Blinded with disaster, filled with despair and fear of the future, weakened by hunger, I was stricken down in the gambling house by a hemorrhage from the lungs. How I hoped that the end had come! Thus was I carried home to my hungry children.

"During the quiet days that followed I had plenty of time to think over the past, and to realize that my life had been a complete failure, a total loss. The more I thought the more hopeless seemed my condition; there was no ray of light in the darkness. Moreover I knew that I was reaping that which I myself had sown; I had been cruel and merciless, why should I now expect mercy or help from others? I was not brave enough to face my broken life, and so came to the final necessity of ending it all. But not to-night! Before I died I would have one more night of pleasure. My fear of death seemed to be less than the fear of living,—yes, with the dawn of to-morrow I would end it all!

"My wife was ever watchful and eager to

guard me, for this black depression, this chill despair that touched my soul was quite evident to her loving eye. When I started from the house with drawn face and bent head, she called the fifteen year old son and told him to follow his father and to see that he came to no harm. "Many of your friends know the rest of my story: how I came in here just to get away from my boy, how the Lord spoke to me here, calling on me to 'Repent and believe.'"

Over a year has passed since Mr. Hah's conversion, during which time his life has been that of a new man. He has a little tailor's shop where, by industry and economy, he keeps his family in comfort and he says, living is a thing of more vital interest and pleasure than in the old days when he was surrounded by luxury. For several months he and his wife have been worthy members of the South Gate Presbyterian Church; he comes frequently to the Hall in the hope of helping others, and delights to tell of his experience. The gentle little wife, whose life was once one of bitter loneliness and sorrow, merely filled with the routine duties of a higher servant, is all changed. Her husband says that she is now the most beautiful woman in the world. He realizes, as he could not before, her restraint, her self-sacrifice, her devotion shown through all those years when he was unaware of her presence, and cared nothing for her love.

The family prayer hour, in the evening when the members of the household sit in a circle on the clean oil-paper floor,—is a time of quiet communion and fellowship for all those in the home, as well as a time of study and prayer. But Mr. Hah says that the greatest joy of the morning, is when he climbs to the top of Nam-San (South Mountain), and there in the bright flush and dawn of the new day, meets his Master face to face.



## A Field Day IN THE Hamheung Christian School

**T**HERE ARE MANY WAYS of advertizing but the best way is a practical demonstration of what the thing can do. And when that "thing" is a school, you have the additional advantage of making your advertizing event a means of stimulating the school children to put forth an efforts which is extremely helpful to themselves. That is why our Hamheung Field Day was a double success; it demonstrated to the general public something of the benefits which Christian schools are conferring upon Korean society; and it brought a great deal of pleasure to those who witnessed it.

The day was all in our favour. The weather had been persistently cold for five days previous to the event and we had grave fears for the day. But it broke crisp and clear, and when the sun rose high the cold of the past few days was dispersed and the gentle warmth of an autumn day brought out a goodly host of citizens to view the sports. The perfect amphitheater which nature here, with the help of men, has provided for such events was lined with spectators, and their applause and laughter bore witness to their appreciation of the various items of the program.

The program was as varied as it was long. One hundred and twenty-three events were run off between nine o'clock in the morning and six in the evening. Over one thousand pupils from three Christian schools took part. There was not a dull moment throughout the whole day. The remark of several non-Christian onlookers is well worth quoting: "Look at the delight and the abandon with which these Christians throw themselves into their games. The children seem to know that it is their day and they are not afraid to enjoy it."

What about the cost? Yes, that is where we Westerners break in where angels fear to tread. Of course it cost something. It cost about three hundred yen in cash, and it

cost several weeks of hard practice. But it was worth the cost. It demonstrated what Christian schools did with their pupils. It showed the mutual love and confidence which animated teachers and pupils. It made both teachers and pupils proud of the fact they were Christians and belonging to Christian schools. It was a splendid training in co-operation—three schools, one girls' school and two boys' schools, working harmoniously through a long program with never a hitch either in performance or in good temper.

## A Personal Appeal

R. A. HARDIE, M. D.

*Editor: "The Christian Messenger"*

**A** MISSIONARY in charge of several country circuits said to me last night, "I find it hard to get subscriptions for the "Christian Messenger." Nearly every church takes a copy and it is passed round to those who wish to read it. The circulation is very much larger than the subscriptions indicate."

If each paper is read by from five to ten persons it means we have from fifteen to thirty thousand readers. Have you anything worth while to contribute to this congregation? If so here is a great opportunity every week. The opportunity is also a great responsibility.

The "Christian Messenger" ought to be much more than a "church" paper—it should be a "family" paper. If the Church could get this idea it would profit greatly. The pastors and missionaries hold the key to the situation. Please set the example by subscribing and by doing all you can to help the Church in Korea to realize that it has a family paper which every Christian family ought to take, for its own sake, and also for the sake of its non-Christian neighbors. How much it would mean to both if its contents were a topic of conversation in the home and with the neighbors!



# Dedication of The Congregational Church at Taiden

A. B. NEWELL, D. D.

**T**O MOST FOLKS passing through Taiden, 100 miles down the line from Seoul, the place means little but a jumble of cars in a freight-yard, or a place to change cars for Mokpo. To some of us, however, it means a brave little company of Christian people who are working for righteousness in that almost purely Japanese community. Their efforts were signalized on September 26 by the dedication of a new church building recently completed.

Such a service is no great novelty, probably, among the Korean churches of the Peninsula, where similar services can doubtless be seen somewhere every month; but in the limited Japanese constituency of this land such a thing would be a marked event. In this particular case, however, it was of rather peculiar significance.

For some years the little company of Christians here was classed as a "branch church," depending largely upon the "mother church" in Seoul for its nourishment and continuance, with regular visits there by the local pastor missionary. In 1924 the anti-American feeling developed by the passage of the U. S. Immigration Act, became so acute in this community that the American missionary became *persona non grata*, his services were dispensed with, and for two years he was practically excluded from participation in the evangelistic work here, except what could be accomplished through prayer and correspondence. Better councils prevailed later, and the restoration of "diplomatic relations" in May, 1926, was followed by monthly visits, by invitation of the church.

With the gradual growth of the church and the Sunday school came the natural desire for a church home; and with that desire came also the determination to acquire this independently of any outside assistance. (Tai-

den is nothing if not independent!) This meant much self-sacrifice on the part of the little company, but they went ahead undaunted, raised among themselves without any outside appeal the ₩ 2,000 necessary to purchase an old bank building that came upon the market and converted it into a very comfortable church home, with parsonage attached. They also went further and invited a pastor, Mr. Takebayashi, who, with his family, has been in occupation of the new home since May of this year. The building was actually completed in May, and the once *persona non grata* missionary was honored with an invitation to come and hold the first services. This he did on May 24, while the plaster on the walls was still wet mud, and a temporary line was stretched from the nearest electric pole to furnish illumination for the evening service.

At the time of the dedication in September special meetings were held for three days, one of considerable interest being the dedication service by the children of the Sunday-school on Sunday morning. This school has grown from a little company of twenty a year ago to an average attendance now of ninety. The dedication service by the church was set for Monday the 26th in order to insure the attendance of several representatives from the Seoul "mother church." Four such were present, including pastor Hasegawa, who preached the sermon. Among the addresses on this occasion was a notable one by Mayor Shiraishi, who, though not a professing Christian, presented what were evidently most sincere congratulations upon the setting up of this house of worship here, and a hearty welcome to the church and its work in this community. Not only this service, but the six services held during the three days, taxed the seating capacity of the little church to its limit.



## THE JOINT STUDENT CONFERENCE

The Congregational Church work in Korea is yet small in comparison with others, and is confined largely to the towns along the railway line between Pyengyang to the north and Taikyu to the South. The only organized churches that are equipped with pastors and buildings are those at Pyengyang, Seoul, Taiden and Taikyu. Besides these there are small groups of Christians in eight other places which are visited from Seoul and from the other three centers.

The Seoul Church with a resident membership of about 300, is the largest of this group; and the total membership of all the groups is about 400. In the various Sunday-schools is an enrollment of about 400. A new Sunday school recently started in the eastern part of Seoul and now in very successful operation, is expected to develop eventually into a second church, to meet the needs of the rapidly developing Japanese community in that section of the city.

# The Joint Student Conference

## Of the Korean Young Men's and Young Women's Christian Associations, August 23-30, 1927

HELEN K. KIM

**W**HY? "Why do you want to have a joint Student Conference? No other Association in the world has gone that far. Aren't you moving a little bit too fast? People will criticize us and it may not be the best thing for the young people themselves."

Such were the remarks from different corners when we first considered the possibility. But after ample deliberation the sum of advantages of having a joint conference out-balanced the disadvantages and we launched out for a new experience. We found that the fears we had were all groundless. Not a word of adverse criticism came to us as we went ahead with our plans, but instead the spirit of cooperation and appreciation was prevalent among our community at large, as well as among the authorities of the schools concerned. And we feel that our success was largely due to this public spirit. We also found out that after all we could not claim the pioneer-ship in this procedure, for there were two or three places in the United States of America where such joint conferences had been called before.

Then the free exchange of ideas and opinions on common problems among the mixed group was instructive and inspirational, not

only to the young people themselves but to every one who was privileged to attend. The devotional hours and testimony meetings have been a great source of deepening our spiritual lives in fellowship with God and with one another. The distance of fifteen minutes' walk between the dormitories was far enough not to cause any embarrassment to the traditional and characteristic politeness of the Korean people.

"Forward" was the central theme of the week's conference. Around this theme a printed sheet of text and subject for daily meditation was handed out and half an hour's tryst was kept by all members. The weather was favorable and the mountains behind the houses were to us a meeting place of heaven and earth, of God and man. A new vision, new wisdom and new courage were imparted to the members by our God, who is always merciful and ready to pour out His rich blessings. "Let us rise and go forward to carry out His plan with the power of His love and by our own creative efforts, conquering our environment and never faltering in our purpose! Victory will be His and ours!" This would express the solemn decision that most of the members made there with God and with God and with one another.



Rev. Sungok Pyun led the Bible study every morning. He modernized the old prophets by linking their problems and experiences with ours. They have become our living companions. Discussions were led by prominent leaders on problems that are keenly felt among our young people, such as "The Idea of Non-Violence in Christianity," "Ways of Living," "Is Jesus Christ the Only Way of Salvation?" "Social Intercourse between Men and Women," "Why I Believe in Jesus Christ," "The Divine Element in Christianity." These discussions offered a unique opportunity to the young people to try out their faith and hold on to the everlasting truth of Christ.

Many informational and inspirational lectures were given by our leaders in thinking. Mr. Cho Mansik stimulated us to think what Christ would have done if He were a present day Korean, as he related his own experiences and ideas on "Christianity and Everyday life."

Rev. Kim Youngsup gave us a new insight into the temptation of Christ as he spoke on "Christ in Experience." Mr. T. H. Yun made us feel that we should live a more honest and trustworthy life than we have been heretofore, when he talked on "Religion and National Traits." Dr. B. W. Billings spoke on "The Awakening of Youth" and made us all so eager to do our part, for God is depending on us young people. Mr. H. H. Cynn in his lecture on "The Way Out" pointed out to us that faith in God and in each other and cooperation with God and with each other are keys to the solution of our problems. Beside these there were other helpful lectures, but I cannot mention them all. After listening to and thinking over all these messages, I wonder how I or anybody else could be and *why* we should be so stubborn in our selfish and mean ways of life. We cannot afford the price!

## Notes and Personals

### Methodist Episcopal Mission, North

#### *Returned from furlough*

Rev. C. S. Deming, S. T. D. and Mrs. Deming, Seoul.

Rev. and Mrs. Wm. Shaw and three children, Yengbyen.

#### *Left on furlough*

Miss Esther Laird, of Wonju, on health leave.

### Presbyterian Mission, South

#### *Returned from furlough*

Rev. J. C. Crane, D. D., Mrs. Crane and children, Soonchun.

Miss Louise Miller, Soonchun.

Mrs. J. F. Preston, Soonchun.

#### *New Arrivals*

Miss Gertrude Chapman, aunt of Miss Georgia Hewson, Mokpo.

Miss Miriam Preston, Soonchun, teacher of missionaries' children.

Dr. J. B. Wood, M. D., Mokpo, from China.

#### *Removals*

Miss Selina Harrison from Kunsan to Kwangju, teacher of missionaries' children.

Rev. and Mrs. E. H. Hamilton from Mokpo to Kwangju for work among Chinese.

### *Miscellaneous*

Corner Stone-laying at Central High School for Boys, Chunju, took place on October 10. John Watkins School for Boys, Mokpo—new building was opened September 1.

### Australian Presbyterian Mission

#### *Left on furlough*

Mrs. George Anderson and children, Fusan-chin.

Dr. and Mrs. W. Taylor and daughter, Chinju.

#### *Returned from furlough*

Rev. and Mrs. W. F. Cunningham and children, Kyumasan.

### United Church of Canada Mission

#### *Death*

Kathleen, the daughter of Dr. and Mrs. Grier-son, at Sungjin on October 22nd, aged three years.

### PHILANTHROPY AND 8%

Should any reader have ₩ 2,000 to invest, repayable in four years, at the above rate of interest, please communicate with H. T. OWENS, at Severance Hospital, Seoul. Full particulars as to security, etc., will be furnished.



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#### To SAN FRANCISCO, via HONOLULU

"THE SUNSHINE BELT"

	From Kobe	From Yokohama
PRESIDENT JEFFERSON .....	Nov. 14	Nov. 16
" GRANT .....	Nov. 28	Nov. 30
" MADISON .....	Dec. 12	Dec. 14
" JACKSON .....	Dec. 26	Dec. 28

Thereafter Fortnightly Sailings on Mondays

#### To VICTORIA and SEATTLE

"THE FAST SHORT ROUTE"

	From Kobe.	From Yokohama
PRESIDENT McKINLEY .....	Nov. 8	Nov. 10
" LINCOLN .....	Nov. 22	Nov. 24
" CLEVELAND .....	Dec. 6	Dec. 8
" PIERCE .....	Dec. 20	Dec. 22

Thereafter Fortnightly Sailings on Tuesdays

#### To EUROPE and NEW YORK

Via SHANGHAI, HONGKONG, MANILA, STRAITS, COLOMBO, SUEZ,  
PORT SAID, ALEXANDRIA, NAPLES, GENOA, MARSEILLES.  
Thence to BOSTON and NEW YORK

	From Kobe	From Shanghai
PRESIDENT POLK .....	Nov. 12	Nov. 18
" ADAMS .....	Nov. 26	Dec. 2
" GARFIELD .....	Dec. 10	Dec. 16
" HARRISON .....	Dec. 24	Dec. 30

#### To SHANGHAI, HONGKONG and MANILA

	From Kobe		From Kobe
PRESIDENT LINCOLN .....	Nov. 2	PRESIDENT MADISON .....	Nov. 22
" FRANT .....	Nov. 8	" ADAMS .....	Nov. 26
" POLK .....	Nov. 12	" PIERCE .....	Nov. 30
" CLEVELAND .....	Nov. 16	" JACKSON .....	Dec. 6

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